/147 cont./

223 noose is released when the animal takes the bait, and at the same time the gallows springs back and pulls the animal up in the air by its neck. Concerning the material used to make the noose, see page 41 . The arrowheads of the Auin are generally 411 poisoned. I have also found arrows which had only a single unpoisoned bone point. These are used for sport, perhaps also for killing small birds.

278 Manufacture of the arrow poison. Burkea africana (firewood of the Bushmen) is inhabited during the rainy season by a beetle (or a species of termite?) which toward the end of the rainy season pupates in the soil under the tree. The larvae are dug up, killed, dried in the sun, and rubbed between stones.

Roots of the thorny tschamma (Cucumis heptactylus Naud.) are laid on red-hot coals, taken out warm, and the bitter sap pressed out. This sap is mixed with the poisonous paste, and the resulting dirty, reddish-brown preparation represents the finished arrow poison. The poison is applied to the arrow point in a layer several millimeters thick and dries there.

278 The Bushmen greatly fear their own arrow poison and always 411 carry the poisoned point hidden in the shaft. The poisoned end is exposed only just before it is to be used. The layer of poison on the iron points, which because of their width cannot be concealed in the arrow shaft, is always wrapped with bast which is not taken off until the arrow is to be used. All Auin can make arrow poison and readily demonstrate the process.

224 The decorative scars described on page 16 are to be regarded 304 as hunting trophies.

521 The hunters supposedly tell exaggerated tales. Quarrels on 578 these occasions sometimes end in bloodshed.

[231] The only domestic animal is the dog.

757 The Bushman doctor is supposed to let blood for healing purposes. For instance, in the case of a man who could not run well, bloody incisions were made in his upper thigh. On the other hand, I do not know whether this procedure can be described as "bloodletting." Scars from such incisions were shown to me several times.

● 413 The surgical instrument is a little sharpened piece of iron.

/152 cont./

804 reflective and sly facial expression is exactly the same as ours.

O. Techniques

439 A definite domestic industry is present. Whatever the Auin
511 really needs, he is able to manufacture for himself. All imported objects are luxury items. I make an exception in the case of the iron lance points, but I believe that if necessary the Bushman could even do without them.

463 The beginnings of a division of labor can be seen in the fact that only certain individuals practice the smith's trade, which, incidentally, does not extend to the manufacture of lance points.

323 Pottery is unknown.

439 Pots, supposedly from the Okovangga, are to be found sporadically. The Auin, however, is unable to repair such a vessel, as by puttying.

285 Rings of braided grass are manufactured. I myself have never seen them, since they are only made of young, but no longer green grass, in other words, shortly after the rainy season.

[294] It is said that at the same time of year certain special artists braid hat-like head coverings.

The grass rings and hats have only a limited durability, for in September and October there was none left for me to see.

[415] Sieves are made of parallel grass leaves joined together by thin strings. They are used to strain food.

"Kirris" are made with attractive decorations (Fig. 12).

● 413 A root stock with a knotty end is peeled and made smooth.
531 A kind of pyrography is practiced on it by wrapping it, leaving bare spaces, with a long strip of the wet bark that was peeled off, and then placing the entire stick in red-hot coals. The unwrapped parts burn to a black color, while the other parts remain white.

I could not learn the purpose of these decorated sticks among the Auin. They use rough, pointed sticks for digging sticks. The kirris, therefore, seem to be luxury articles.

412 Iron knives, sharpened pieces of iron, or lance points are used as tools. As an example of pyrography, see the pipe plug, page 33.

[39 cont.]

41] The head is made of a quadrangular piece of iron 30 to 40 centimeters long and set into the shaft with a short connective piece. The shaft is reinforced at this point by a winding of iron wire.

[40] [Fig. 12 appears here.]

[41] Musical Instruments

534 [439] Large dance drums are very popular, but are not made by the !Kung themselves; they are obtained in trade from the Okawango. Once, when I purchased such a drum from a trader of ostrich egg beads in the region of Kuntsas (the drum always belongs [422] to a specific person; collective ownership of utilitarian objects is unknown among the Bushmen), he asked me to let him keep the drum until evening so that each man would be able to drum once more. The dance rattles made of fruit are no longer to be found except in very small numbers. The !Kung are also supposed to possess wooden trumpets used on special occasions. I have never seen them.

413 [304] Finally a small number of special utilitarian objects should be mentioned. In practicing their calling, the doctors use cupping glasses, made of antelope horn, and blunt little sticks to knock out 177 teeth. Poisons and medicines are now manufactured and cooked 415 in empty tin cans; in fact, tin cans and tin gasoline containers are 278 gradually becoming universal objects even among the Bushmen. 805 Messenger sticks or calendar sticks are made on special occasions; 211 these are little staffs or little boards with one or two rows of holes. For example, if I tell the Bushman that I will return in five months, he will draw a string through five of the holes and knot it. At each full moon, the string is drawn back one hole.

12. Social Organization

622 [614] Each kin group has a chief, whose position is hereditary. To be sure, his powers are insignificant because one's whole life [888] is public, so to speak, and the authority of the old men is so [623] great that the decisions arrived at are essentially agreements BETWEEN THE CHIEF AND THE OTHER OLD MEN.

[TEXT CONTINUES ON P. 25]

[43 cont.]

732 Blindness in one eye is very common as the result of wounds inflicted by thorns. Among very old people I have also found blindness as the result of cataract. Here and there one also finds [648] Bushmen who in olden times had been captured by the Herero, who shot out their eyes with grass seed.

Ear Ailments

757 They are relatively rare. For an ordinary earache, leaves are stuffed into the ear "so that it will stay warm." The aching ear is likewise held over the fire, in which some medicine has been placed. If pus comes out of the ear, the ache stops and all

●[413]

Fig. 16. Scratching Instrument. Iron leaf fastened to a little stick with resin and leather strips. (Museum of Ethnology, Hamburg; actual size [as shown in original text].)

[753] [44] is well. If //Gauab has put something in it, however, the pains become so strong that one can no longer sleep or hear. In [755] such cases one must call an especially powerful doctor, who draws out the spirits of sickness; otherwise the patient will die.

[44 cont.]

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from the fire. As a cure for coughing and hoarseness, they chew the fibers of a sisal-like plant, which are twisted to make the trap cord. The plant is called kũi. It must be brought fresh from the forest. For chest pains, in recent times they have started drinking warm water to which much cooking salt is added.

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Circulatory Diseases

As among the Central African Pygmies, we find strong sinuosity of the arteria temporalis even among more youthful individuals. The heart quickly wears itself out as a result of the exhausting way of life and the great amount of running. The people try to increase its capabilities in every way possible. In order to stop the pounding of the heart and to run longer, they take the leaves of a tree with red fruit (in-gui). These leaves are chewed and swallowed. If this does no good, they chew the root of the ≠Na tree. If a person has a heart pain so that he cannot run, he takes roots of the Dormakar bush (!gu) and of the Hell bush (!gai !dsao), boils them both, and drinks the decoction. In case of angina pectoris, the skin of a boa constrictor is placed around the chest.

[413] Fig. 17. !Kung Instrument for Knocking Out Teeth; actual size [as shown in original text].